

THE BAPTIST RECORD.

Integrity, and Fidelity to the Cause of Christ.

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BAPTIST RECORD.

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BAPTIST RECORD,
Jackson, Miss.

POETRY.

"SHUN IT."

H. T. H.

Life's outlook for me
More brilliant would be
Could the treasures of health be my
dower;
But I'll utter no word
Of complaint of my Lord,
Who has promised me strength for
each hour.

Earth's cruel dire
Our souls oft may tire,
But nears the Refiner doth watch;
And the arms of his love
He will never remove,
Till reflected his image he catch.
And when o'er me I feel
His presence doth steal,
And my soul finds the rest he hath
given;
I earnestly plead,
That as we both need,
Earth's trials may fit us for heaven
For sweetly we learn,
Wherever we turn,
The page of divine consolation,
That of sickness no trace
Will be found in that place,
Where Christ is our wondrous Physician.

Selected.

OUR OBSERVATORY.

Our missionary to Brazil, Rev. W. B. Bagby, after five years of heroic service has returned home for a season of much needed rest. He is just up from an attack of yellow fever, and was advised by his physician to leave Brazil for awhile. He is accompanied by his wife and three children. They recently arrived at Richmond and went from there to Texas.—Baptist Courier.

The Baptist Courier makes the following just criticism upon tautological phrases:

Time and again we read of "an old veteran." Are there any young veterans? Does not "veteran" mean old? Over and over again we meet the expression, "the circumstances which surrounded him." Does not the word "circumstance" mean standing around? In this morning's issue of a daily paper we read that a certain man charged with murder was "incarcerated in jail." Does not incarceration mean to put in jail? We have not selected these expressions from the compositions of school boys. We have found them in articles written by practiced pens.

SHORT CUTS.

Short cuts have a great fascination for many people. They are impatient, averse to labor, unwilling to pay full price for their attainments, and always on the lookout for imaginary advantages. Usually they lose more than they gain, and pay heavily for what is not fit for use after it is in hand.

There are the young men who make short cuts in their education. Instead of being eager to be as well

THE CLASSIC STYLE.

Frederick Henry Hedge in Atlantic City ask anxiously what is the least that will do, cut a year here and a

study there, and rush into the field.

After a while they find out that those

who plodded on through all the re-

quirements and entered into their

work several years later are getting

far ahead of them, and filling posi-

tions which they can never aspire

after.

There are the short cuts to the pro-

fessions. The short cut minister has

no capital of intellectual resources

to keep up the supply of sermons

needed in the modern pulpit, no

engaging purpose within them,

which turned their quick steps to

the other side of the ship, and nerv-

ed their jaded selves to fresh en-

deavor.

Churches must needs make short

cuts to raise money. Anything is tried except the development of hon-

est character and the cultivation of

christian principle and practice of

giving.

A short cut in religious life is the

most tempting of all. Many patents

have been taken out for forcing

sanctification and making the graces

of the Spirit flower before the time.

But all these hot house plants do

not thrive, and are exceedingly ten-

der when the winds of temptation

blow upon them, or a frost of trial

is white and hoar upon the plain.

Souls must grow in grace slowly and

with severe pruning. It is a bad

thing for them when the tops in-

crease too rapidly for the roots.

The Lutheran.

NOT OUT OF THE SHIP, BUT
TO THE RIGHT SIDE.

It is a cheering thought that these

fishermen of Galilee, who, after the

night of unrequited toil, heard in

the morning the call to cast

their net on the other side of the

ship in obeying that call, were

changing their attitude, but not

their business. It was the same old

net to hand to be cast with equal toil

as before, the same old fisher's coasts

abut them, the same old fishing

boat beneath them, but a new, soul-

engaging purpose within them,

which turned their quick steps to

the other side of the ship, and nerv-

ed their jaded selves to fresh en-

deavor.

Our life employ be honorable,

its seldom that obedience to God's

call is a summons to change of life

work. To be sure, God sometimes

uses Bunyan, with curses on his

hand and a tinker's kit upon his back,

and makes him leave his curses and

his kit by the roadside of his old

life and for Christ's sake enter a

new and untried avenue of life

work.

God sometimes finds a Cary, a

elder, and a good one at that, and

makes him fold his apron and lay

aside his last, that he may become a

teacher of righteousness and a pi-

one missionary. But doors of

providence like these swing on

heavy hinges and have massive

bolts, and it is rare that the an-

gels are commissioned to open

them.

The rule is, that the life work, it

is honorable, which has witness-

ed your defeat as a self-soul, is to

win your victory as a Christ-

ian. God does not often give a Pe-

ter permission to quit the ship, and

walk upon the waves. More often

it will be long before

the ship begins to sink.

COMMUNICATIONS.

ABERDEEN.

young ladies, Miss Sallie Hubbard and Miss May Allen, who bought the quilt through their friends. The one securing the larger amount at twenty-five cents a vote was to have the quilt. Miss Sallie was the successful one, and of course the pastor took off his hat when she said to him, the quilt is yours. It is needless to say somebody was happy when he returned home. They are now at work on an autograph album quilt and a silk crazy quilt. They say they must have 250 names at 10 cents a name on the autograph album quilt, and \$50 or \$60 for the silk one, and they will have it too. They say now where there is a will there is a way—especially so when the heart and hands are set on work for the Lord. Their efforts demonstrate it, for they have made over one hundred dollars since their organization. God bless the Faithful Workers.

Yours in Christ,

W. L. SKINNER.

SLAUGHTER STATION.

Last Sunday there was an event in our little town of Slaughter. We assembled a goodly congregation for our place of worship, for the first time in our "new church"—not a formal dedicatory service, but an informal out-pouring spirit of the willing hands and hearts that had labored and sacrificed for this building, that's ere its completion met to worship in this new temple of love. We had an earnest sermon from the pastor, Bro. J. C. Gadd, who, proud of his church and his people, no doubt from his heart more than lips, said "well done" of the faithful there, and we feel sure our friends of the Record would say so too, if they could only look in on us and our work—no place where good work is more needed; no place where stouter hearts and more willing hands are found for the work.

This building is nearing its completion, some painting yet, finishing up of windows for the present, and we have a house highly creditable to this people.

We know we have your sympathies, and trust your prayers, like the benediction of a good conscience from duty done, may ever abide with us.

A FRIEND.

BATON ROUGE, LA.

I write you simply to say that we are trying to keep together in Baton Rouge.

We have called Dr. T. J. Drane, who is a member with us, to preach for us, and we will have service regularly every Sabbath. We are also trying to keep a Sunday school organized and in operation.

The American Baptist Publication Society, through Dr. Bitting, has donated us a nice pulpit Bible, for which we feel thankful.

If we were able to buy them, we would get a church bell and an organ, both of which we need sadly.

Oh that the Lord would put it into the hearts of some of His good people to undertake to raise money enough to buy one of these for the church here.

W. R. RUTLAND.

SENATOBIA, Miss., April 6.

The meeting here will continue during this week. Bro. Spencer, of Sardis, is here, and we are looking for great things.

I leave to-day for McComb City to begin a meeting. Will the readers of the Record pray for these places?

HATCH.

While reason is puzzling herself about the mystery, Faith is turning it into her daily bread, and feeding on it thankfully in her heart of hearts.—F. D. Huntington.

How is this planned,
Or that, I may not understand;
I am content my God to know
That all my times are in thy hand.
Whatever share
Of loss, or loneliness, or care
Falls to my lot, it cannot be
More than thy will for me to bear.
—Mrs. Mary Bradley.

Because Christ loves us he claims us and desires to have us wholly yield to his will, so that the operation of love in and for us may find no hindrance.—F. R. Hovergal.

BAPTIST RECORD.

POETRY.

STILL IS IT NIGHT.

MIDNIGHT FEB. 19-20, 1885.

Still is it night.
The thought which moved my heart but now hath gone.
But with the light
It must return—I will await the dawn.
Tis winter still;
The world is cold as yet, so late the snow.
Lies on the hill,
The footsteps of the waking hour so slow.

Yet one may hear
The soundless music of the frozen stream—
By bending near,
Thus joy is mingled in this sorrow's dream.

Shall I repine?
At all times—somewhere on this turning earth,
The sun doth shine,
The death of hope must be the new hope's birth.

If then the shade
Must ever fall where I shall chance to be,
And I have made
The shadow mine—still must it comfort me.

Still shall I climb;
Even though the stars shine not on my sharp way:
Sometime—sometime
That upland I will gain—and find the day.

And if God's grace
Hath closed the path, yet my last step shall be
With my dead face
Turned to that land which I have longed to see.

R. B. Wilson.

COMMUNICATIONS.

HIGHER EDUCATION.

Two opinions exist as to the obligation of the State to furnish Higher Education to all its children. They are entertained by those who deny the obligation of the State to provide these advantages, or who doubt the expediency of this Higher Educational Measure, or doubt the right of the State as a protective machine to assume the functions of an Educational Society to propagate knowledge; or who doubt the ability of the State to furnish the advantages of Higher Education to all the children, and are opposed by the opinions of the advocates, with such arguments as slumber in those death-dealing words: "prejudice," "old fogey," "objection," "grumbler." The armory of weakness is full of these weapons. Then, too, the advocates use more pleasing material to support their cause. The people of Mississippi have been lately well supplied with appeals to "pride," "vanity," "to the gallantry of her noble sons," and "the interest (?) of the people." Laudatory expressions of many colors have been pressed into service. The work of the State Colleges, especially the Girl's College has, been referred to in glowing terms. "Its success, referring to the Girl's College, has been unparalleled," "it more than met the expectations of all its friends." No one doubts the excellency of the work done. The opponents of Higher Education are "demagogues" and are incapable of doing justice to a noble work, so a few of the advocates seem to think.

Reason must decide the justice of the Higher Educational Work of the State. Abuse of those who differ with the advocates, the excellency of the work done, and the unfair appeal to the pride, or prejudice, or gallantry of the people will hard-establis any proposition.

We honestly believe that it is not the business of the State to foster Higher Education. The reasons for this belief may be briefly stated:

1. The State has not sufficient money to offer the same advantages to all the children. There are in Mississippi 180,000 white boys and girls of school age. If ten per centum of this number is ready to take up the studies in the Colleges, we shall have 18,000 white boys and girls. Appropriate \$100 to each of these, and we have \$1,800,000 for Higher Education. Reduce it to half this sum, and we have \$900,450. But in 1883 the State expended \$803,876 on 766,996 pupils enrolled

in the public schools. Now, to do justice to all the children, rich and poor, according to intellectual advancement and opportunities for usefulness furnished, the State pays to 266,996 pupils \$803,876, and should pay to 18,000 pupils in Colleges to do equal justice at \$50 each, \$900,450. Is the State able to do this? In other words, the State should, in simple justice to all the children, to establish as many Colleges as will place the advantages of these Colleges within reasonable reach of all the children.

If the State cannot do this, the Higher Educational Work should be given up. The State has no right to be partial—to provide for the few at the expense of the many. Would there be even the semblance of justice to establish one public school of 3000 children of school age, and then say to them, come and avail yourselves of a free education, if you can avail yourselves of this boon? Would not the benefits of such a free education, so circumstanced, close the doors to 2750 out of 3000 children, and would not the State unjustly tantalize 2750 children with a boon which it is impossible for them to obtain, and which is only designed for those favored by means and the happy circumstance of residence near the school? Such an act would be a crying injustice.

There is not a good man in the State that would willingly lend his influence to fasten such a nefarious and unjust law on the people. Yet this exactly is done when the Legislature establishes one College for girls and another for boys. The University of Mississippi is the gift of the Federal Government. To it no reference is made. Six or seven hundred boys and girls reap the benefit of these Colleges, and eighteen thousand boys and girls cannot go to them, no more than all the children of a county can go to one public school. But even if the number should be reduced to six thousand, the severe and uncontested justness of the analogy between one common school in a county and one common College in the State, cannot be denied.

No ridicule, no jeers, and no appeals to our vanity however delusive and vicious they may be as arguments, can sweep away the justness of the comparison, and the responsibility of him who shall scout out the lesson it would teach.

2. Higher Education is not necessary to the stability of good government. Government is a machine with definite objects to accomplish. These are "to establish justice, to insure domestic tranquility, to provide for the common defense, to promote the common welfare, and to secure the blessings of liberty." If the "common welfare" includes all intellectual and spiritual matters and all kinds of humane and benevolent work, where will be the end to that which the State has a right to do and that which a state may do? Those who propose to maintain this wild proposition ought to count the cost. They should establish a State Religion or a State Church. They should establish a Prohibition College—many thousands believe that Prohibition will promote the welfare of the people. They should establish a school of medicine—this, too has for its object the welfare of the people, quite as much as dress making and telegraphy. Some knowledge is necessary to understand the duties of citizenship, to read and to write, and this may be promoted by the State directly or indirectly. But as the State is not Missionary Society or an Educational Society, nor a Charity Institution, I maintain that neither Rhetoric nor Logic, neither Algebra nor Astronomy, neither Dress-making nor Telegraphy, are necessary to the stability of free Government, any more than a knowledge of Medicine, of Law, of Theology, of Tanning Leather, of Horticulture, of Shoemaking, of Agriculture, of Typewriting, of Architecture, or of Bread-making. The objects of government are protective in their nature, and the government may do what the individual cannot do

But the life and stability of free government are not dependent upon a knowledge of Algebra, or Dress-making, or of Shoe-making. Loss of sight of the object which government is especially fitted to promote, justice to all the citizens, and you are upon a shoreless ocean. What plausible arguments may not be furnished, when this is the case, for every fanciful object the pity, sympathy, pride or interest suggests? A shoe-maker who understands his business may make a good shoe, but if he also makes a bakery to his shop, there is probability, at we shall get an inferior shoe and a poor quality of bread. We repeat, the State is a machine with definite objects to accomplish, and Higher Education is one of these objects. It is not an educational Society.

3. If urgent necessity to furnish the very elements of knowledge to read and to write, is an argument to stop every appropriate to Higher Education, it is found in the appalling illiteracy of the state. The following facts are gathered from the Census report of 1880 for Mississippi.

The number of white boys and girls unable to read and write between the ages of 10 and 14 years is 9,621 boys and 7,236 girls. Between the ages of 15 and 20 years there are 4,828 boys and 3,971 girls, making a total of 25,659 white boys and girls unable to read. Dr. Boyce got his check \$10,000. Then he gave \$25,000, and Col. Andrew Cowan, Messrs. A. D. Miles, C. W. Gains and several others gave \$500, and smaller amounts till the desired amount was raised by the members of the Broadway church, except \$500 which was given by Mr. Theodore Harris, of Chestnut Street Church.

Dr. Boyce then wired with electric speed, the message,

Dr. Broads, close your bargain and come home.

I should have stated that Rev. H. A. Tupper Jr., and Dr. Manly extended a helping hand to Dr. Boyce in this time of emergency. So Dr. Broads received from Mr. Jno. D. Rockefeller \$25,000, Messrs. William Rockafeller, Bostwick, Pratt and others gave the remainder of the \$60,000.

A happy Faculty, happy students and I presume that this intelligence will cause no small emotions of joy to swell in the souls of the Baptists of the South, who have the cause of the Seminary at heart and they will join in with us in an anthem of praise to him who doeth all things well.

The work of building will begin immediately, so that the house will be ready at the opening of next session.

I cannot refrain from speaking of the deep consecration and efficiency of the Faculty. Surely they are men after God's own heart. With tears trickling down their cheeks they expound the Word of Truth. This earnestness is characteristic of them in the pulpit as well as in the lecture rooms. They say "big things with little words," and not "little things with big words." Good example for young ministers.

I don't think our young ministers of Mississippi and Louisiana appreciate the Seminary as much as they should. Among the many things we learn here are, how to study and what to study.

May God continue to bless the RECORD and its readers.

JESUS.

LOUISVILLE, KY.

JOYFUL TIDINGS.

The many prayers of our Southern Baptists for a home for their Theological Seminary have been answered, and God in his own good time has given them a "mind" (and means) "to build." The lot which is one of the most beautiful in the city, has been paid for and an adequate amount secured for the erection of the often spoken of and long desired "Students' Memorial Hall."

While Dr. Judson, of New York, was holding some evangelical services at the Broadway Baptist Church, he made the Seminary several visits and was more profoundly impressed, than ever, with its great merits and need of a home. So, on leaving Louisville he told his well known and appreciated friend, Dr. Broads, to come to New York and he would assist him in getting some money. Of course Dr. Broads accepted this cordial invitation and when an opportune time came he was in N. Y. talking up the interest of the Seminary.

"Is the lot paid for?" asked some

"No, there is due on it \$26,500."

"Pay for the lot and we will build the house," said Mr. Jno. D. Rockafeller, of the Standard Oil Company. "How much will the house cost?"

"Sixty thousand dollars," said Dr. Broads.

Dr. Broads then telegraphed Dr. Boyce of the good things in reserve for the Seminary, provided he could raise the \$26,500, yet due on the lot.

Dr. Boyce then asked, "How long will you give to raise the money?"

"Two days," replied Dr. Broads.

"Go ahead, we will raise the money."

This seemed to be an arduous task, but on going to the office of Geo. W. Norton, who had already given \$35,000 to the Seminary, Dr. Boyce got his check \$10,000. Then he

We sent out a colony of about fifty, under Bro. Hailey's leadership, to establish the Calvary Baptist church in North Knoxville, but their places are fast filling up.

Three weeks ago I baptized a Presbyterian Elder, who has the ministry in view. Last Wednesday night I baptized a young lady, and have another to baptize next Wednesday.

After this month we shall have to take our candidates to the river, for as I understand, (?) they have no baptism in the opera house where we expect to worship until we get back home. When the church leaves the opera house I hope we shall be able to bring all the members with us.

We have a magnificent Sunday school numbering over three hundred pupils.

There are two phenomenal characteristics in our church. We have in attendance upon the services at least one fourth more men than women, and our prayer meetings congregations are about half the size of our Sunday congregations.

I forgot to say that Bro. W. W. Woodruff, that "Prince in Israel," has promised to duplicate every dollar contributed to the new church, by the other members. The brethren love the Capt. very devotedly and they are going to develop his generosity. Such an enterprise is calculated to test the love of Christians for the Master. Some have given according to their means, others according to their meanness.

Bro. O. L. Hailey is doing well in his field. For the last two weeks he has been assisting pastor Smith in a revival at Maryville. The meeting was a grand success. Some fifteen or twenty were added to the church and better still the feeble church was lifted into greater usefulness.

E. A. TAYLOR.

P. S. Hope to see you at Montgomery. I am delighted with the RECORD. I look so much like the *Reflector* and *Western Recorder*. I file them together. Let me know whether or what I owe you. T

R. E. MELVIN, TO J. R. SAM-PLES, M. D.

CHRISTIAN SALUTATION.—Your request recognized. In reply permit me to state that my time is too entirely occupied to give the subject more than a very slight passing attention; the question is about settled that I go to Texas this spring, in order to spend the summer, and making preparations for the trip will quite employ all the time I have on hand between now and the time of starting. I know, Doctor, that in making requests like this, you generally have *an axe to grind*. I don't know what it is this time, or whether it is anything, but whether it is something or nothing, you will have to get somebody else to *turn the grindstone*.

As to the terms employed, none of them will bear any other rendering, according to the best authorities I have on hand, though I have only Greenfield and Liddell & Scott. The Greek *adikos* rendered unjust, is literally "unjust ones" from a *dikos*—without righteousness; *krinesthai*, the infinitive passive of *krinō*, literally to be tried before a legal tribunal, and the preposition *pros*, "against," when construed with the genitive always has the sense of opposition, in a hostile attitude.

But there is another word in the text, a stronger word than any of the others, in fact the strongest word in the text, and will do more to solve your doubt, if you have any, than any explanation I can give: it is *talma* the word rendered "dare." It occurs in the Bible five times—once in the Old Testament, Job, xii: 10. "None so fierce that *dare* stir him up." In the New Testament four times: Rom. v: 7. "For a good man *some* would even *dare* to die." xv: 18 "I will not *dare* to speak any thing, save those which Christ wrought through me." 2 Cor. x: 12. "We *dare* not rank, or compare ourselves with some of those who commend themselves." E. D.

These, with the text, are the only instances where the word occurs. In three cases: Job xli: 10, Rom. xv: 18, and 2 Cor. x: 12, it is clearly used in the sense of presumptuous audacity, and makes a very near approach to it in Rom. v: 7; in what other sense, then, can it be taken in the text?

The following paraphrase then, will I think, about express the mind of the Holy Spirit in the premises: Will any of you, having cause of complaint against a brother, have the presumptuous audacity to take it before a legal tribunal?

Now Brother S, if you wish to sue some Baptist, or if some Baptist has sued you, or if you wish to get after some other Baptist who has sued God says about it. I offer no opinion of my own. R. E. MELVIN.

PROVING OUR LOVE TO GOD.

"Wherefore show ye to them and before the churches the proof of your love." 2 Cor. 8:24.

God manifested his great wisdom in the arrangement of the plan of salvation, in that he so arranged, that man if saved, must be saved without human merit. Were it otherwise, the saved would never cease to tell of their labors, prayers, tears and sacrifices, given for salvation. But God so wonderfully works, that we see clearly that our prayers will not save us; that our tears make us no better; and that our labors and self-denials give no relief before he whispers, "Your sins are forgiven for Christ's sake." Such wonderful dealings with a burdened soul has a wonderful effect. First, it destroys all ground for boasting; the saved one looks back on his tears, prayers and vows, as his vain efforts to atone for his sins, or merit pardon. Second, seeing that all his striving works were as "filthy rags" before God, and remembering how helpless, ruined and sinful he felt, he exclaims salvation is all of "grace." "Not for works of righteousness which we have done, but according to his mercy he saved us." Titus, 3:5.

Third, realizing that he is saved by grace, and grace alone, the saved one loves his Saviour. Those who have viewed, with mental vision made vivid by the quickening of the Spirit, the condition of a doomed soul, then experienced that doomed soul forgiven, can't help loving the forgiver.

A father's love may turn to hatred, a father's mother from children may turn, But the soul that's "regenerated" will for God's love give love in return.

Love for God should never be quenched, but should be cultivated, expanded, until like the love of God, it would be world-wide. There are few who have experienced resignation, that have kept it a secret; seemingly the first thought of the truly converted is either to sing, shout, or whisper "O, how I love Jesus," and the next is to manif-est their love by uniting with the people of God. Now to all those whose experience accords with the statement above, I speak in the language of God's word, and say, "Show proof of your love." It is good to declare the love for God, but simple expressions of love lose their force when oft repeated, unless the actions correspond with the words. Therefore, we are commanded first to love; the first commandment is, "Love the Lord thy God with all thy mind, soul, heart and strength." Second, to express or declare that love. "Go home to thy friends and tell how great things God hath done for thee." And third, to prove it. And the way to prove our love for God, is to keep his commandments. Christ said, "If ye love me keep my commandments." John, 14:15; and the unmistakable meaning is, if you love Christ prove it by keeping his commandments. That child who obeys his mother gives much greater proof of his love for her, than that one who says, "Mother, I love you," and then disobeys her word. Also, that christian who obeys God, shows much greater proof of his love than that one who shouts and disobeys.

Declaration of love for God may be the fruit of excitement, but obedience is the fruit of pure love. Really that one who expresses his love for God and does not obey his word, has great reason to doubt for it is written, "If a man loves me he will keep my words." John 14:23.

Also, the text says, "Show proof of your love." Not simply declare it, but prove it. Remember Christ said, "Ye are my friends if ye do whatsoever I command you." When we first believed, we told that we loved God. When we united with the church by experience, thus separating ourselves from the world, we gave one proof of our love; and when we were baptized we added to that another proof. And just here many conclude that two witnesses are enough, and cease obeying. To such I would say, that while the two things mentioned are acts of obedience, and therefore prove our love for God, the world considers them mere declarations of love, and not proofs. And if you cease to obey when baptized, you will never give to the world convincing proof that you love God.

The proofs of love that follow baptism are three. First, Faithfulness in prayer. Second, Searching the Scriptures. Third, Attending appointments for worship, and engaging in the service. Fourth, Godly conversation. Fifth, A turning away from worldliness, or in other words, bringing the body into subjection. Sixth, Visiting the sick and helping the needy. Seventh, Giving to the support of the gospel in all the earth, as God prospers us. By this last proof, brethren, we show that our love for God and his cause, like his own, is unselfish and worldwide.

Christians, the times require a proof of your love. Skeptics assert that Christians do not love God, and give as proof, the sad fact they do not obey his command. It is a common charge against Christians by unbelievers, that they do not love God's word, and they give as proof the lamentable truth; they read newspapers more than they do the bible. Such, my brethren, should not be; if we love God we should prove it by obedience. Our influence enlarges as we obey, and diminishes as we disobey our God's commands. From henceforth, "Shew ye to them the proof of your love."

E. L. WESSEY.
Byhalia, March 21, 1886.

BIOGRAPHY OF GENERAL M. P. LOWREY.

In reply to frequent inquiries I wish to say to the friends of the late General M. P. Lowrey, that the biography of his life, which I am preparing will not appear before next fall. The publication of the book was delayed for reasons which I suppose will be patent, and which were urged by friends and interested parties.

The appearance of the book will be announced in these columns and others.

Very Respectfully etc.,
M. B. LOWREY.

Clarion please copy.

Religion cannot pass away. The burning of a little straw may hide the stars of the sky; but the stars are there, and will reappear.—Carlyle.

Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your thread into the great web, though the pattern shows it not yet.—Geo. McDonald.

Home should be made a dwelling place for souls rather than a lodging place for bodies.—Misel.

We cannot worship "The Unknown God;" at least, such worship lacks eyes and light, and is fitter for owls and bats than for man.—Sprague.

Happiness consists, not only in possessing much, but in being content with what we possess. He who wants little always has enough.—Zimmerman.

POEM.

BY T. E. TATE.

Written for the Record.

However dreadful the rain may fall,
Yet the tiny bird receives
At once, a few of the drops of all
Of the millions the shower gives.

So the humblest man in the world's
great strife.

Has but few of its ills to bear,
And the lowliest station known to life
Is allotted the smallest share.

Thus the humblest Christian on earth
Is free.

From the direst evils sent,

While the great and mighty alike must
Preserve by the Master's strength.

Let us cease to think all the ills of life
On our lonely pathway fall,

For the rich and the great have their
share of strife.

For there's a cross for all.

Osyka, March 20, '86.

HOME BOARD PUBLICATIONS.

The Weekly *Kind Words*, for the first two weeks in April, is received, and one number is an interesting number. It contains a likeness of Mrs. Crawford, of Tung Chow, China, and articles from her, from her brother Eager, in Rome, that prove the value of this little paper for interesting the young in our missions. The other reading matter is good and interesting, and the lessons are well adapted to the young, of different grades. The *Kind Words Quarterly*, for the Second Quarter, is attractive in appearance, and full of valuable and instructive matter pertaining to the lessons. It will be found very useful and is also very cheap at five cents a copy. Order a supply.

—
"KIND WORDS" AND "QUARTERLY."
—

We have just received specimens of *Kind Words* and of the *Kind Words Quarterly*, for the Second Quarter of this year. The latter is a neat and illustrated publication, containing all the *Kind Words* lessons for the Second Quarter, besides much other useful and interesting matter pertaining to the lessons and a map. It has a neat red cover and will be found very useful for both teachers and scholars of different grades. The price is only five cents. *Kind Words* contains a portrait of Mrs. M. F. Crawford, and two interesting articles from her; also two articles from Bro. J. H. Eager, about our mission affairs in Italy. Besides much other matter calculated to interest the children in missions.

One number contains an interesting prize story. Taken altogether, the paper is a valuable Sunday-school paper, for the young, and should be taken in all our Sunday-schools.

—
"Trust not so much to the comforts of God as to the God of comforts."

—
Faith and obedience are beautifully interlaced, like golden and silver threads entwined, for the adornment of the character.—David Steele, D. D.

—
In one single quiet hour of prayer the soul will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.—H. Bonar.

—
It is a great matter to live lovingly with good natured, humble and meek persons; but he who can do so with the forward, wilful, ignorant, peevish and perverse, has true charity.—Kempis.

—
In all matters of eternal truth, the soul is before the intellect; the things of God are spiritually discerned. You know the truth by being true; you recognize God by being like him.—F. W. Robertson.

—
The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus, out of love, in the wear and tear of common life.—Faber.

The longer I live, the more I am assured that the business of life is to understand the Lord Christ. Nothing else is to be called the business of life at all. I am extreme, you may think; but this is liberty and life to me—to know Christ.—G. Moore.

—
When the mind like a pure, calm lake, reflects back the light which is shed from heaven, the image of God is upon it, commensurate with its capacity, for the tiniest drop of dew images forth the truth, though not the full radiance of the sun.—Bethune.

A CARD.

I take this method of informing the public, that Dentistry, is the only business in which I am engaged, and I give my entire time and attention to the practice of the same in all its branches, as I have done for the past 16 years. As I do not leave the City, parties from a distance can always rely on finding me at my

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BAPTIST RECORD.

J. B. GAMBRELL, }
W. S. PENICK, } Editors
L. S. FOSTER, }

GAMBRELL & FOSTER, Proprietors

JACKSON, MISS., APRIL 8, 1886.

EDITORIAL.

ATTENTION.

Delegates to the Southern Baptist Convention should send their names to

W. A. DAVIS,
Montgomery, Ala.

He is Secretary of the Committee on Hospitality.

NOTES AND COMMENTS.

I expect to use my best endeavors to get you up a good list of subscribers at this office. May the richest blessings of God be with you in your efforts in your new field of labor, to advance our precious cause.—J. H. Cornwell.

A good sister in remitting the subscription price for the Record says: "I find the Record a great comfort to me in my afflictions. I have been trying to get you at least one subscriber, but as yet, have failed. If all loved the paper as I do, they would deny themselves something for it."

I have entered into my sixth year's work here, and while little has been done, I hope still to have a time of reaping.—O. L. Parker.

It is stated by one who has the means of knowing, that in Lauderdale county \$600,000 were spent for whisky in four months. Over \$30 per capita.

Elder J. T. Christian has been greatly blessed in his work with the First church Chattanooga. Since his pastorate began the membership has doubled, and a debt which was troubling the church has been about paid.

Faith to be worth anything must be put out in well doing.—H. F. Sproules.

I believe what we want to-day is loving loyalty to Jesus Christ.—H. F. Sproules.

Mississippi College, so Prof. Dunn says, has a less percent of poor students this session than he has ever known any school to have. There is a large corps of ministerial students, and they average high.

I had rather give to Mississippi College than to any other object fostered by our Convention. That is what a very intelligent woman said to me recently. Women are as sure, among the best friends to education—usually better than men. That is curious, is it not?

The Broadway church, of Louisville, recently gave \$8,000 to Foreign Missions, and then gave a few days later, \$25,500 to pay for the Seminary lot. One good deed prepared them for doing a better thing.

That old veteran, Elder John O. Quinn, of Evergreen, La., renewing his subscription says, "I met Bro. Penick at our Association and I was much pleased with him. I constantly remember you in my prayers. We never surely needed the prayers of the brethren more."

Sam Jones has quit tobacco. He said at a great Chicago meeting: "I have had a great struggle to gain this victory. I give God the glory and you the benefit." That was well said. It is not clear to us how a preacher can go on using tobacco, saying all the time, "do as I tell you not as I do."

Brother L. K. Russell, of Nitta Yuma, Sharkey county, writes that the little church at Vickland is starving for the bread of life. They want a pastor and can pay \$100 or more. Who will respond?

Elder L. R. Burress reports a good time at Baldwyn at his last appointment.

The brethren of North-east Mississippi are looking forward to their Minister's Meeting in May with interest.

We hope to meet the brethren of the Gulf Coast Association. Brother Bowen, you may put us down for that speech.

Sam Jones says there is no chance for a fight between the people of God and the people of the Devil in Chicago—they are too thick. It is the same elsewhere.

Mount Moriah church, one of the oldest churches in Louisville Association, was burned March 25th. The loss to the community is heavy, but they will build again.

Mississippi will be very well represented at the Southern Baptist Convention. Among those who propose to attend are Prof. J. L. Johnson, J. W. Bozeman, A. J. Miller, S. O. Y. Ray, Geo. Whittfield, E. B. Miller, J. H. Edwards, R. A. Cohen, H. M. Long, F. D. Baars and J. B. Gambrill.

Rev. L. L. Paine, D. D., Professor of Church History in Bangor Theological Seminary, says: "Was immersion the primitive form of baptism? No fact in church history is clearer. The evidence is all one way. * * * it is a point on which Catholic and Protestant, Lutheran and Calvinist historians have no controversy. And the simple reason for this is that the statements of the early fathers are so clear, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to!" Let it be remembered that Prof. Paine is not a Baptist, but a Pseudo-baptist. The real scholarship of the world is very much one way on this subject."

The Gulf and Ship Island Railroad, of which our Brother Hardy is President, will pass by Blue Mountain. We congratulate the people at that delightful educational center.

The Ripley people were sorry you could not preach for them.—W. T. Lowery.

And we were sorry. We put Ripley down for a future visit of days.

The Baltimore Baptist has this to say:

"We long ago reached the conclusion that argument is a feeble engine when turned against a man's bread and butter—especially when the man is a politician."

With profound gratitude do we publish the glad news from the Seminary. The most beautiful lot in the beautiful city of Louisville paid for, and money to build on it secured, is certainly something to fill the Baptists of the South with joy.

A card from Bro. Geo. B. Eager bears these cheering words: "Over 40 have been added to our church by baptism, and there are more to follow. The awakening has been the most widespread, and, in some respects, the most remarkable ever known in Mobile."

We glean this from a private letter from Dr. Hackett: "We are moving on in an even, quiet way, and as it seems to me most of our people are on the rising tide. Our congregations are large, and on the increase at all services. A fine Sunday school, and our finances are in a remarkably healthy condition. We receive members on almost every Sunday, showing not less than sixty accessions since the beginning of this pastorate. Two excellent ladies now await baptism. We also have a mission in a destitute part of the city, and are doing a good and hopeful work out there." It is like "cold water to a thirsty soul," this good news from "far countries" in which Mississippi's Baptist sons are laboring.

Farndon says: "Satan selects his disciples when they are idle, but Christ chose his while they were busy at work, either mending their nets or casting them into the sea." Baptists are warned against idleness, lest they tempt the devil to make choice of them to do some of his dirty work.

Accept congratulations upon the fine appearance of our paper in its new clothes, and the very evident good health and strength it seems to be enjoying.—T. J. Hanks Vicksburg.

The (Chicago) Standard thinks there is a sort of middle ground in the woman suffrage question which would seem less objectionable to the majority of people, including the more modest sisterhood themselves. This middle ground is denoted as a kind of permissive suffrage in issues which affect the welfare of the land." The Standard further says:

"Without doubt, if the vexed temperance question is decided in the loyal Christian wives and mothers of the land will have a paramount share in the decision, and we know of a surety in which direction their effort and influence will go."

The pastor of the Comanche Baptist church, writing to the Texas Baptist Herald, says:

"Our meeting at Comanche conducted by Bro. M. T. Meekin is a grand success. Eternity will tell the good done."

Up to present writing, March 27, there have been fifty-three conversions and forty-nine received for baptism, and three by letter. Will give full report, with impressions made at the close of the meeting."

Bro. Bagby, our Brazil Missionary, is visiting his charges in Waco, Texas. Himself and wife will recruit a while and then return to their work.

"I am often discouraged, at the Master has the charge, and I will be right."—I. A.

Yes, Brother, it will help over many an hour of discouragement to bear in mind that we are *ourselves*, and the Lord of the harvest will send dew and rain and sunshine and cause the seed germinate and bring forth manifold. Our sole care ought to be to *labor* for the *seed*, God will take care of the rest.

Fulton is a beautiful inland town the good people of which are rejoicing over the prospect of an A. R. in the near future. Pastor Lawrence is using his best efforts to build up the Baptist cause in this place, and the Board would do well to help this church by supplementing the pastor's salary.—W. L. Gleon, Troy, Miss.

The greatest public enemy Mississippi has to-day is a portion of her press—that portion which is ever ready to excuse and condone such brutal and cowardly outrages as the one at Carrollton. Broadview Leader.

The Leader is clearly right this time as usual.

Rebukes coming from unexpected sources are none the less forcible because unlooked for. They may not be intended as rebukes, but sometimes one is brought to a sudden stand-still in a bad practice by such little things:—One Christian met a rebuke from the lips of a little child in this way: The weather, that common topic and scapegoat for sanctified (?) illnature, was receiving its share of fault-finding, one said: "Yes, it is miserable, and the worst of it is we need not expect any better till after Easter, and that's not till the 25th this year." A little child who listened, said: "Who's Easter? What she got to do with the weather?" I thought God ruled the weather."

PITCHFORKS.

A minister in our hearing some years ago addressed what he called the "pitchfork crowd." We think it is quite in order now to say a few things concerning these numerous folks.

The pitchfork is a suggestive as well as useful implement. In the hay season it is useful in turning the hay while in the process of curing and in loading it upon the wagon for harvesting. In other parts of farm work it is equally useful, in every case serving for some important end.

Its suggestiveness leads us to turn away from the material and speak of what may be called the moral pitchfork.

First, we wish to say that everybody, saint or sinner, carries one of these moral pitchforks, except perhaps a few sweet souls who have attained to a higher degree of perfection than the most of us ordinary mortals. On all occasions we have our pitchforks ready for use.

Again, the use of this variety of the pitchfork is of very ancient origin. It was used far back in the remotest antiquity. Adam was the first person who used the pitchfork. When the Lord called him and asked him concerning the forbidden fruit, in order to palliate his own guilt he threw the blame on some one else: "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." And Eve, in turn, pitched her guilt off upon the serpent, saying, "The serpent beguiled me, and I did eat." And all along men and women have justified themselves by condemning others.

So in morals the pitchfork is a most convenient think for mollifying conscience; but it is not by any means so reputable an instrument as the good old friend of the farmer. There is a disposition on the part of most spiritual Christians to use the pitchfork and throw their delinquencies on other shoulders, and much stronger is this disposition in the unconverted. When we hear in the Lord's house, the exposition of our sins, we are so prone to fix everything on some one else that we know. When some phase of sin is denounced, we almost involuntarily say: "That exactly fits Neighbor B—." He is guilty of that very thing. After holding up before a church with all the earnestness possible, some errors into which Christians fall, we had better to say to us: "That exactly fits Brother so-and-so." When to that very member might have been said as was said to David, "Thou art the man." So in *attempt* to discharge certain Christian duties, their force is escaped by those for whom they are intended by the use of these abominable pitchforks. If we do not guard ourselves closely we will go all through life pitching off a great deal of the good we might receive.

Let us all put away our pitchforks and break with them entirely. Let us try to have the Spirit of Christ in sufficient degree and power to always appropriate to ourselves *all* of the guilt of our sins and our neglected duties, that we may grow in grace and in divine knowledge.

AFTER MANY DAYS.

Much impatience and distrust, much of "faith obscured by clouds" arises from a misapprehension of the terms use in the "exceeding great and precious promises." Sometimes we suffer the doors of Doubting Castle to close hard and fast, and shut us away from all the sunlight of joy by demanding an *immediate demonstration* of the answer to our prayer. A submissive, unquestioning faith lays the petition before the Father's throne, and patiently waits the answer. Oh, for such a faith!

The demonstration, the finding, is promised after *many days*. God notices the prayer of faith, and answers it, but the answer is given in his own time, in the best time, too, let us believe. Christian worker, have you tried to sow the good seed in hope, in faith, in patience, and wondered that the fields did not respond immediately with golden sheaves? Know you not that after *many days*, perhaps when you are worn and weary you shall find it, not abiding alone, but bearing a hundred fold. A most beautiful experience has lately come to light, which has given to one heart a new and tenderer significance to this finding after *many days*:

for the encouragement of the faint-hearted ones of Christ's household we give it. Many years ago the superintendent of a Sabbath-school went to a lady, a member of the Adult class, and said: "I want you take a class. I've been told that it is a hard set;

Bro. — picked them up about the streets, depots, etc., and induced them to come here; I want you to find their hearts and keep them here. In much fear and trembling, yet praying silently, the sister followed the superintendent down the aisle to where half a dozen big boys sat, and so she began her work. In much weakness, sometimes discouraged, sometimes hopeful, she met her class Sunday after Sunday, until in the providence of God she removed to another town. But the separation, while it severed the tie that bound her to her class of boys, did not quench her desire, or stop her prayer that God would call out of that class a messenger to preach the glad tidings to sinners. More than ten years of waiting, and one evening that sister, unusually worn with a day's labor, sadly in need of some strengthening for soul and body, stopped for a few minutes talk with a visiting minister, and the words of cheer that set every pulse of her spiritual body throbbing and thrilling with joy were, "M— K— is going to preach."

There is no excuse for such outrages, and scarcely any palliation possible. Bring the criminals to justice.

The prayer of the Chaplain of the National House of Representatives for "the interposition of God to rid the land of gamblers, whether at cards, dice, stocks, or wheat, in bucket shops or boards of trade, and to lead the people to know that money-making, other than by the sweat of the face, was contrary to His laws," shows that a blind man can see some things that preachers having two good eyes pass by unnoticed. Our pastor has not been silent. He announced that pious gambling was as sinful as impious gambling.

MISSIONS.

"I am doing my best." So writes a country pastor. Nobody can do better than that.

Old Union Church, Franklin county, took her collection for State Missions recently. She will raise, the pastor thinks, \$125 during the year for the Convention Board.

A church will be organized at Como this month, and steps will be taken at once to build a house.

The little Gulf Coast Association will send shortly \$20 for Foreign Missions. Push the work brethren, and let us better our past record.

All missionaries of the Con. Board are expected to make quarterly reports. Blanks have been sent.

No one preacher, we incline to think, in Mississippi is doing better work than Eld. T. D. Bush. He is doing missionary work in the Pearl-Leaf Association, and in all his field he is the warm and consistent friend of all missions, schools, and whatever advances the interest of the people.

If you did not read President Webb's article last week, please look up poor paper, and read it. Think of that momentous *if* the pastors do their duty.

Work now specially for the Boards of the Southern Baptist Convention. Don't fail, brother pastor, to get in your collection to go into the reports of these Boards. After the Convention, then our State work especially, and with all our might, till every dollar needed is raised.

We have three for baptism, and expect to receive at least one other next Sunday. We have received eighteen by letter. The Lord is good to us, and we are encouraged in our work. That is what the Greenville pastor writes, along with his quarterly report.

Congregations have been good, prayer meetings well attended and full of interest. Collections for incidentals have been liberal. Four conversions have been reported in the congregation. I have married one couple and officiated at one burial. Steps are being taken to build a Baptistry, Pastor's Study and Ladies Society Room, at a cost of \$375.

E. E. K.

THE PROGRAMME.

Notwithstanding the fearfully bad weather the first two months of the year, the hard times and the special difficulties incident to a change of plans, it is now evident that, with earnest, well-directed effort, we will pull through in pretty fair shape.

Just now it is of *first* importance to push our collections for the Home and Foreign Boards. Remember that the Home Mission Board is located at Atlanta, Ga. Do not confound it with State Missions. I greatly desire that Mississippi Baptists shall do more for these boards than they have formerly done. I am encouraged, from the data in hand, to believe that we can really advance our collections. Many churches have not contributed yet to either one of these good objects. It is desired that all such should send a contribution to be divided between them. Or if your church has contributed to one only, see that people have a chance to contribute to the other.

SISTER NELSON'S WORK

This sister, so well known, and so near the hearts of Mississippi Baptists, is doing a very laborious and a very Christly work among the children in New Orleans. I feel that it would be a beautiful and good thing for all the Sabbath-schools in Mississippi to make a special contribution to her work. In her name, in the name of Christ, in the name of the children of New Orleans, I ask all the Sunday-Schools to do this. Talk to the children about the poor and untaught children of New Orleans; about Sister Nelson's work, and ask all to give something. It will do them good.

TIME SHORT.

Only one month to do all these things. We must act promptly. After the Southern Baptist Convention, we will take up and press our State work with all our power, and I think with good prospects of success. It is only necessary for us to do our duty, and nothing will suffer.

J. B. GAMBLE

BIBLES AND TESTAMENTS.

We have a lot of Bibles and Testaments for gratuitous distribution to the poor. Those needing them, or willing to distribute them, will please send in their orders with explicit shipping directions. Be careful to give shipping directions full. They will be sent at the expense of those ordering, and they can sell enough to pay expenses.

CONCERT.

The Musical Department of the Central Female Institute, will give its Sixty-fifth Semi-Annual Concert of Vocal and Instrumental Music, on the 9th inst., beginning at 7 o'clock, p.m.

DELEGATES TO SOUTHERN BAPTIST CONVENTION.

LOUISVILLE AND NASHVILLE RAILROAD

Delegates should purchase regular tickets to Montgomery, and procure from agent a certificate to this effect, which should be filled up by the Secretary of the Convention, to show that the party named was in attendance, and entitled to special rates, and upon the presentation of the same to agent at Montgomery, he will sell return tickets at one-third fare.

ATMORE.
Gen. Pass. Agt.

Louisville, April 2, 1886.

TEXAS AND PACIFIC RAILROAD.

DALLAS, TEXAS, March 24, '86.

Reduced rates from points in Louisiana on our line, for delegates to the Southern Baptist Convention, and return, will be granted.

B. W. McCULLOUGH.

G. T. & P. A.

LITERARY NOTICES.

THE PARAMORE CHILDREN. By Mildred Scarborough. 12mo. 312 pp. Price, \$1.25. Philadelphia: American Baptist Publication Society.

The scene of this narrative is Eastern Virginia, where Mr. Paramore resided. He was a widower with four children, who, after the death of their mother, had been sadly neglected. The history opens with the coming of a young lady as governess, and continues with her efforts to train and influence them for good, and closes when the happy results have become apparent. It is a history that shows what may be hoped for, under the blessing of God, for constant, careful, firm and loving control of even a specially wild quartette of children.

THE HOSPITAL ROSE; FLORA'S COPY-BOOK. By Mrs. R. M. Wilbur. 12mo, 251 pp. Price, \$1.00. Philadelphia: American Baptist Publication Society.

This work contains two stories for young girls; the first is a touching narrative of a little girl who was in a hospital, and was visited by a mother with two young daughters. Their visit and their letters, and the flowers which they sent from the country, cheered her greatly, and were thus instrumental in hastening her restoration to health. At the

same time, the kind sympathy and words of Christian instruction from the attending physician helped her to trust in Jesus.

The second gives an account of Flora's visit to some relatives in the country, and an account of the various items she entered in her copy-book, as proofs of the great goodness of God. It is very happily illustrative of the words of the Psalmist: "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

NINA BRUCE, OR, A Girl's Influence. By Rose Hartwick Thorpe, author of "Curfew Must not Ring Tonight," 12mo, 319 pp. Price, \$1.25. Philadelphia: American Baptist Publication Society.

The scene of this narrative is laid both in Michigan and Texas. We first find Nina living on the border of Lake Michigan with her father and mother and two brothers. From the failure of her health she is sent, as winter comes on, to Texas. She is accompanied by one of the brothers.

The description of Southern society is both amusing and amazing to one born and reared here. The author asks one pertinent question of the South, i.e., why are your beautiful garments so dark with the stain of intemperance? We return the question—why?

The book is interesting, and will do good if heed be given to the moral, rather than the thread of the story.

NEW ORLEANS, April 5, '86.

I send extracts from letters received in reference to reduced rates for delegates to Southern Baptist Convention. They may be of value to some of your readers.

Let visitors to our city remember that every Monday at 10 a.m. they can meet the Baptist Union, composed of the Baptist pastors and missionaries here, in the lecture-room of Coliseum Place Church. Reports are made of the work performed during the preceding week, and matters of interest to the cause considered. I very much regret my inability to attend the meetings at Clinton and at Robeline next week. It is not for the want of interest, but simply because I can not leave my work. Our Association at Moss Point convenes on the 15th. I cannot be at Robeline on the 13th, and reach the Association.

The great evangelistic meetings held here since the first of January have been useful, especially to non-church goers, but the Baptist churches will receive very few members as results. A few days meeting by Geo. C. Needham, in my church, last year, was ten times as fruitful as all the Union Meetings of this year, so far as the Baptists are concerned.

BENTON, MISS.

I will send you a few lines from Benton.

I like the Record (in its new suit) better than I ever did. Surely it can be truly said that out of this misfortune came a blessing. The ways of God are high ways, and are finding out. I like the temperature notes. You can count me one for prohibition. I think whisky is one of the greatest evils in our country.

Bro. A. V. Rowe serves our church (the Bethel Baptist Church). I think our church will build up with him as pastor. He is an earnest, consecrated worker for Christ. We are praying for a revival under his administration. Hope to have your prayers in our behalf. The 4th Sunday in April we will give some of the Lord's money for missions.

H. J. MITCHELL

Brother L. E. Hall is agent for the celebrated Wilcox & White Organs. He can tell you all their good points better than we can, and he is ready and willing to do it. Write to him at Shubuta if you want an Organ and see if he can't suit you in style and price.

LOCAL NEWS.

Notice the advertisement of Wm. J. Brown, Sr.

J. W. Beatty has sold out to Barrows & Laird.

Mr. Lincoln, of Columbus, was in the city last week.

Rev. E. B. Miller, of Grenada, was in the city Tuesday.

Hon. H. C. Williamson, of Carroll, was in the city last week.

Hon. George S. Dodds, of Copiah, was in Jackson Sunday.

Prot. R. C. Redus, of Shannon, was in the city last week.

Mr. Carter Johnstone, of Clinton, was in the city last week.

Judge J. A. Orr, of Columbus, was in the Capital last week.

Mr. Sidney Coulson, of Brandon, is paying Jackson a visit.

H. C. Myers, ex-Secretary of State, was in the Capital Thursday.

The Capital Light Guards is one of the best drilled companies in the State. Its membership is almost entirely made up of boys.

Mr. W. A. Whiting is receiving a large stock of Spring clothing.

Mr. G. M. Lewis, of Clinton, was a visitor at the Capital city Tuesday.

Mr. Phil. Didlake, of Steen's Creek paid us a visit while in the city Thursday.

Messrs. B. F. Holliday, J. E. White, and J. W. Byrd were in the city Monday.

The Jackson Steam Fire Company No. 1, had a "washing" on Friday evening.

Mr. B. L. Todd, of Clinton, passed through the city Sunday en route for New Orleans.

Notice the advertisement of P. Barr & Co., which appears in the first time in this issue.

Mr. V. H. Cowser, one of our young ministerial students at Mississippi College, passed through the city last week.

Hon. James M. Ray, of Carrollton, our genial and good-looking friend was in the Capital city last week on professional business.

We were glad to meet Miss Florence Woolfolk, of Central Female Institute, and Maggie Webb of Clinton, in the city last week.

Mr. Leroy Webb, our old-time yet handsome young friend, was in the Capital city last week shaking hands with his many friends.

It was the pleasure of ye local scribe to meet Prof. J. G. Deupree, of Mississippi College, and his charming daughter, Miss Corinne, at the Ladies' Exchange, Saturday.

Hall's Hair Renewer renews, cleanses, brightens and invigorates the hair, and restores faded or gray hair to its youthful color and lustre. People with gray hair should use the Renewer, and thus conceal from the world their bleached locks and advancing age.

By lack of open air exercise, and the want of sufficient care in the matter of diet, the whole physical mechanism becomes impaired during the winter. Ayer's Sarsaparilla is the proper remedy to take in the spring of the year to purify the blood, excite the liver to action, and restore health and vigor.

Dr. Hillman has our gratitude for an invitation to attend the Semi-annual Concert of Central Female Institute. We have attended many of these and, always thought the last one best. Those desiring a musical treat can get by going to Clinton Friday, the 9th, and listening to those Institute girls, trained and guided by Prof. Emil Mengen.

The attention of our readers is called to the advertisement of Mr. Thos. P. Barr in another column. He guarantees to his customers satisfaction in all kinds of oil, if they can be pleased at all. Call and see him when you come to Jackson.

Brother L. E. Hall, of Shubuta, Miss., is purchasing organs and pianos direct from manufacturers at lowest cash prices, and is selling them lower than they have ever been sold in the State before.

He is the general agency for the celebrated Wilcox & White organs.

These instruments are all mouse proof, beautiful, sweet toned, and warranted for six years. Old instruments taken apart payment for new ones. Church and chapel organs a specialty.

MARRIED.

In Greenville, Miss., March 25, 1886.

Rev. E. E. King, Mr. W. T. Harris and Miss Alice Grant, both of Washington county.

PORTWOOD-UPSHUR. At the residence of the bride's mother, in Greenville, Miss., by Rev. W. T. Lambly, on the evening of Feb. 24th, Mr. R. M. Portwood to Miss Nellie Upshur.

At the residence of the bride's brother, L. O. Gayden, Brandon, Miss., March 2d, by Elder J. L. Pettigrew, Mr. Samuel Wilkins, of Atlanta Georgia and Miss Tommy Gayden, daughter of Dr. F. T. Gayden, of Rankin county, Miss.

ANDERSON-CRAIN. At the residence of the bride's father, Rev. A. C. Crain, 222 St. Joseph street, by Rev. S. Landrum, D. D., March 29, 1886. Mr. H. E. Anderson and Miss Libbie Crain, both of New Orleans.

DIED.

In Aberdeen, Sunday, March 28th, 1886, after a long and painful illness, FRANKIE, baby boy of Frank W. and Jane Saunders.

This beautiful little light has gone out in the earthly home to be rekindled and shine more brightly in the heavenly. God doeth all things well.

There is now an additional tie binding the bereaved parents to that better land.

Little Frankie is safe—

Safe in the arms of Jesus;

Safe on His gentle breast;

There by His love overshadowed,

Sweetly the soul shall rest.

A. J. M.

Died, on the 17th of February, 1886, at his residence in Natchez, Miss., Mr. Geo. Miller. Mr. Miller had been a citizen of Natchez for forty-eight years, living such a life as to leave no stain on his good name.

He was a modest retiring man, forbidding rather than seeking public gaze. In all his relations to the people he showed himself a refined gentleman.

Knowing that he was passing away, he spent his last hours in devout prayer to God that he might spend the great future in the Father's house of many mansions.

May the God who so loved us as to

give his Son for us have compassion on those who mourn his loss.

Z. T. LEVELL.

Under date April 21, our friend and brother, Dr. Carpenter, writes:

This will convey to you the news of the death of my kind, good old father-in-law, Rev. John East, which sad event took place yesterday about 10:30 a.m.

Without a pang, in an instant, he was released; and knowing him as we did, we sorrow not as those who have no hope, but feel assured that he is safe with his Redeemer; and to-night, while we are bowed down with grief, in singing the new song in that beautiful home of which he so loved to speak and sing.

God be praised for the example of humble trust and steadfast hope which he has left us.

His constant theme was his Redeemer, and how to win souls to Him, and to advance His cause.

A faithful watchman has gone up higher.

The last thing he said to me was, "Tell Bro. Gambrell, about our little church, and give him my love. I hope God will bless you."

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BAPTIST RECORD.

HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

POETRY.

ARE THE CHILDREN SAFE?

Thank God that my darling is resting
Safe in the bosom of God;

Pray him for little hands folded
Under the church-yard sod,

I'm glad that on the white forehead
I've printed the last long kiss,

Do you ask why I'm glad and thankful,
And can praise God so for this?

Last night as I in my window,

Looking out in the moonlit street,
My neighbor's once beautiful sons—

Went by with unsteady feet;

And I remembered how I had envied

His mother, that sorrowful time,

When God sent his white-winged angel,

And, leaving her boy, took mine,

But now she sits in her lonely home,

In tears, broken-hearted and old,

While the stainless feet of my darling

Are walking the streets of gold.

Thank God for taking my child so soon,

Lest he might have gone astray,

For none can save while the doors of sin

Stand wide as they do to-day.

I pity the children of to-morrow,

And mothers who little know

What lies for them in the future,

Of tears and bitterest woe;

For as long as men are licensed to sell

The horrid, accursed thing,

If we cry not aloud against it,

The curse on ourselves we shall bring;

You may be the next one to suffer,

Though little you think it now,

The stamp of sin may be printed next,

On your boy's pure, white brow,

Draw him ever so carefully, lovingly,

Tenderly close to your heart,

Remember the day is soon coming

When mother and son must part,

When he must go out into the busy

world

Alone, a man among men;

Shall we fling wide the doors of temptation?

To lure our boys in then?

We all have a voice in the matter,

And you and I'll have to stand

In the last great day of judgement

At the bar of God's right hand,

To give account whether for or against

This evil we raise our voice,

How God or sin, for gold or souls,

We made everlasting choice.

EDITORIAL.

SOOTHING BALM FOR SUN-DAY MORNINGS.

It is not found at the drug stores and none of earth's physicians have given a formula for its compounding; but it is given, to fill a long-felt want, by one who has diagnosed every malady wrought in us by sin.

Perhaps there is not a Christian in all the world who has not realized how much the small cares and daily crosses rob of spiritual strength, not one who does not feel daily contrition for having failed at some point to show the spirit of Christ when some little irritating circumstance caused a manifestation of vexation that gave but a poor testimony for him who said "ye are my friends if ye do whatsoever I command you." How often we ask, "Is there no balm in Gilead? What moral pharmacist will tell us how to smooth over the chafed spirit and irritated tempers so that we may show that we have been with Jesus? We shall have to call the Great Physician to our aid, and first of the blessed prescription are these words: 'Casting all your care on him for he careth for thee.'

How hard that is to do sometimes, not the great cares, oh, no, we know at once we can't bear them, but the little trifling ones that we are half ashamed to mention to the dearest earthly friend, how can we tell Jesus about them?

But he knows them already and we only need to tell him, to put ourselves in rapport with him.

A Christian woman said once to a friend just as she took her seat in Sabbath school, "I do not know whether I do right or whether I glorify God by coming here, everything seems at times to go wrong, everything to irritate and work against my coming here, until I wonder if I do not commit more sin in my petulance and irritation under the hurry of preparation than I should give it up and not try to come at all."

She felt as if she was more tried than other women or less able to resist the temptation to impatience in others. But she was helped when she knew that others had struggled against the same temptations.

TEMPERANCE.

Fears have been expressed by some good friend of this paper, let us should permit an undue preponderance of temperance topics in these columns. We have no wish to err in that direction, and the words of caution are well timed and kindly received. But there are special reasons why extra stress ought to be laid on the temperance question just now.

Since the passage of the Local Option Bill by our State Legislature, the friends of whisky are on the alert, and active in all measures by which they may compass the end they aim at. They will marshal and drill their forces, and enlist all the recruits possible from the neutral or undecided ranks. It behoves christians who have thought, studied and prayed over this question, to meet the cunning and craftiness of the saloonists with that vigilant wisdom which God vouchesafe to those engaged in a contest for the purity, peace and happiness of the homes. Many persons may be influenced by the testimony of wise and learned men, to vote against sowing our lovely homeland down with saloons. We want to send out this column, week after week, with a prayer that God will use it to turn the hearts of voters with tenderness and true chivalry, towards women and children who must be defenceless if their husbands' and fathers' ballots will not interpose between them and the liquor traffic.

In hospitals where the largest amount of alcohol is used, there is the greatest percentage of deaths.—Dr. King, President of the Philosophical Society of Hull, England.

I have amply tried both ways. I gave alcohol in my practice for twenty years, and have now practiced without it the last thirty years or more. My experience is that acute disease is more readily cured without it, and chronic disease much more manageable.—John Higginbottom, F. R. S.

We have for some time charged extra rates for brewers and persons engaged in the manufacture or sale of beer and spirits, even when the applicants themselves were abstemious men, for we fear that persons so engaged cannot keep so near the fire without getting burned.—Equitable Life Ins. Co.

If there is anything proved by our mortuary experience, it is that those who abstain from the habitual or excessive use of alcoholics have a far greater chance of long life than

One we can said, it taxes me to those who indulge in these beyond the utmost verge of endurance and ages. This rule applies to these I must needs keep a constant watch of malt liquors as well as spirits.

I may be kept in perfect peace by of malt liquors take more spirits than the staying of my mind on Jesus than the ordinary drinkers of ale. And so sometimes as I eat the bread or prepare it for Sunday breakfast I am reminded of the Brethren which come down from heaven, and in that most taxing part, the preparation of my children for Sabbath school. I am often reminded of the robes of righteousness wrought out by Christ for me, of the care which numbers the hairs of my head, and if my walk is long and wearying I can think of that company of whom it was written: "They shall walk with me in white, and of that city where there is no need of the sun that city whose pearl gates shut out all that can vex or annoy and shut in to many mansions those who are Christ's by gift of the Father and purchase of his blood.

These words brought tender glow to our heart and we have since in thought turned over the parts of that balm. Casting care on Jesus, staying the mind on Jesus, looking unto Jesus; and so it is Jesus all the way through. The Comforter is also sent to guide us into all truth and to bring to our remembrance all the teachings of Jesus. The pitying Father is over us all and will see that the irritations and temptations shall not be greater than we can bear. All of these helpers will never fail us, the trials and vexations are sure to come, but the balm is provided.

SELECTED.

A MAN WHO WAS IN EARNEST.

Seventy-five years ago there was a poor clerk, living at Landport, in England. He had a wife and two children, the second was the boy Charles, and as soon as he was old enough, he had to do something toward his own support. Although he had an ordinary day-school education as a little boy, yet at ten years of age he was obliged to go to work in the employ of a London blacking manufactory, pasting labels on pots of blacking; because his master had become a bankrupt and was imprisoned for debt. The family had become larger now, and little Charles had a hard time, and was about as poor and wretched a boy as you would care to hear about. But after a while his father had a little money left him—enough to get out of prison and take a position as reporter on a paper—and when apprenticed Charles to a master with whom the boy served long enough to learn something of the tricks and crooks of the profession there was another kind of boy and crooks that he longed to become familiar with. He wanted to become a reporter, like his father, who had bought a book on stenography and hard, persistent study, fitted himself to be a reporter. He managed to get a position on a paper, where his work was good and accurate that he got along very fast.

Then, after all this hard work in a radical direction, he ventured to blow on the spark of genius, which he believed inside of him. That is he wrote some short sketches of English life. He was delighted to have them accepted and printed in a magazine, under the signature "Bob." These sketches attracted some attention, though they gave small evidence of his wonderful talent. But the young man knew this talent must develop by hard work, and that he was not afraid of it. Each successive thing he wrote was better and better, and when he wrote "Pickwick Papers" he set the whole English-speaking world a-laughing, and his reputation and fortune were made.

Still he kept hard at work trying to improve his style, until his writing became a part of the most remarkable in the language, and in the opinion of some critics, his mastery of the English language is next only to Shakespeare's. This wonderful young man is remembered to-day as Charles Dickens. Speaking of his own career, he says: "I will only add, to what I have already written of my perseverance at this time of my life, I know this to be the source of my success. Some happy talent, and some fortunate opportunity, may form the two sides of the ladder on which some men mount, but the rounds of that ladder must be made of stuff to stand the wear and tear; and there is no substitute for thorough-going, ardent and sincere earnestness. I never could have done what I have without habits of punctuality, order and diligence—without the determination to concentrate myself on one subject at a time. Whatever I have tried to do in my life, I have tried with all my heart to do well; and the results have been equal to the largest and smallest interests, and who saved for us our Indian Empire, had treated the famous diamond with disrespect! However, it was found where he had put it, and the delightful biographer of Lawrence says: 'Never, I feel sure, whether flashing in the diadem of Turk or Mogul, or the uplifted sword of Persian, Afghan, or

Treasure Trove.

THE PEACOCK'S THRONE AT DELHI

Shik conqueror, did it pass through

so strange a crisis or run a greater risk of being lost forever than when it lay forgotten in the waistcoat pocket of John Lawrence."

The Koh-i-nur is now preserved in Windsor Castle, but a model of the gem is kept in the Jewel Room of the Tower of London.—Leisure Hour

FAMILY LOVE.

If there be anything which makes life worth living, it is to be one of an affectionate family. Strange to say, however, most people could count up the families, that is, in which there is a tender care for each other, but an unselfish deportment and a kindly interest always manifested by every member of the home circle towards every other fellow member. The daughters will always fetch their mother anything she may want, and brush their brothers' top coats, and hats for them ere the male members of the house start off for work in the morning. The lads, too, will often take their sisters for a walk, or pay them little attentions which cost nothing and mean a great deal. This is the household into which a young man who wants a good wife will do well and wisely to marry. There may not be much show about the girls, but he will find that they are affectionate, and their dispositions stand the test of wear. It is easy enough to fall in love with a girl when she is arrayed for a party, and feels the flush and pleasure of the fun. When life deepens and darkens, however, and little family worries come in, a man wants something more than a pretty drawing-room ornament for a wife—he needs a real, good-hearted, honest, woman soul and help mate.

Be patient when the shadows seem to gather in the sky; A ray of God's blest sunshine will cheer you by and by.

Faith's life is songs. She marches to battle with a psalm. She suffers with a hymn upon her lips. She glorifies God in the fires. She passes out of the world to music of the Te Deum, and not to the dolorous notes of a dirge. She thrusts out the wailers and lamenters from the chamber of her departed, and enters the room having none with her but the Lord, who is the Resurrection and the Life. Does doubt compose sonnets or chant hosannas?—Lutheran.

Wherever the Bible goes its power over men is recognized by all thoughtful observers. It changes character, it transforms the outward life. Yet some men do not welcome such transformation, either in themselves or others. "Madam," said a Hindoo gentleman to one of the missionaries in India, "Madam should be most welcome in all the houses of the Brahmins, but we are afraid of the Bible.—Missionary Herald.

What we want in Christ we always find in him. When we want nothing we find nothing. When we want a little we find a little. When we want much we find much. But when we want everything and get reduced to complete nakedness and beggary, we find in him God's complete treasure-house, out of which gold, and jewels, and garments to clothe us, bright with the richness and glory of the Lord—Sears.

When worthy men quarrel, only one of them may be faulty at first; but if strife continue long, commonly both become guilty.—T. Fuller.

We kill all evil by fellowship with the Master. His presence in our lives is like the watch-fire that the traveler lights at night—it keeps wild beasts of prey away from the fold.

It is a great deal better to live honorably than to talk about it.—Moody.

If men are so wicked with religion, what would they be without it?—Franklin.

BAPTIST RECORD.

BRO. GIDEON VISITS FULTON.

DEAR RECORD.—The past week our little church has had a season of enjoyment. The visit of Bro. W. L. Gideon, of Troy, has been blessed of the Lord to our good. During his stay he preached nine sermons. The best thoughts, activities, and influences of a true heart, imbued with a loving faith, were forced upon our little struggling body, to warm it into renewed zeal and stronger faith. Not in vain, no not in vain, for the traits are already manifest. Our prayer meeting shows it by a better attendance, our Sunday-school by an increased interest, and our membership by greater devotedness to church work.

Our brother left on Saturday morning, expressing himself well pleased with his visit, and hopeful for the future of the Lord's cause in our little growing town. It is a law of our moral and intellectual being, that we promote our own happiness in the exact proportion that we contribute to the comfort and enjoyment of others; hence we are confident that Bro. Gideon received a rich reward, although his pecuniary recompense was not great. It is the cry, not of the Baptists only, but of all, "Hark! Bro. Gideon come again! We would not live upon scene, cold, dead forms."

In weariness, All nature shows After the wild, wild winds and wintry storms, There comes repose.

Pray, ye brethren, that this may prove the spring tide of prosperity to our North-east Mississippi Zion.

ST. CLAIR LAWRENCE,
Fulton, Miss., April 1, 1886.

MOODY AND SANKEY.

Bro. Bowen thinks Mr. Moody is not an eloquent man yet he moves the masses as the ocean moves the masses on its bosom. His is simple, mild, unostentatious eloquence, that just goes down into the hearts of the people and rivets their attention and his beautiful little apostolic stories warm up the inert masses of cold Christianity and set them in fine working order.

A poor, barren preacher talks to them as though he would put them to sleep. Mr. Moody as though he would wake them up. His is not the fine turned periods of the rhetorician, but the calm sweet words of the earnest man of God. For instance, he will say, "Christians, you are in the world, but not of the world. Now there is a big ship down there in that river, but she is not of the river. It is a nice place for her to be. It is the only place she could be of any advantage. Now suppose the river should get in the ship? You see at once the ruin that would be wrought. You must do like the ship, stay in the world but never let the world get in you."

I suppose there were 20 or more big preachers on the stand with Mr. Moody but all of them combined could not have drawn the thousands there that he did.

Any one looking at Mr. Sankey would select him as a saint, and he has a Seraph's voice. He made his songs interesting before he sang a word of them. He did it thus, "Now," said he, "I will sing you a little song—number 15, Gospel Hymns—There is a gate that stands ajar." There is, said he, "a story connected with this song that makes it very sweet and dear to me."

When we were in Scotland holding a meeting in Edinboro, a young lady attended the meetings, named Maggie Lindsay. She lived at some distance away and was there at school. She came very frequently to our meetings and at last, under the singing of this hymn, she became powerfully converted, and seemed to take it home to her soul. She bought one of the books. Soon after she left school to return home, and on the way there was a terrible collision and many people were killed and wounded thereby and among the rest, Miss Lindsay was mortally wounded. She had the book open at the moment of the col-

lision and her blood was strewn all over the page that contained this song. She died in a few days very soon in the triumph of the Savior's love. The story was printed in all the papers and thrilled Scotland.

"Thus he had made the song popular in the eyes of his hearers before he had sung a line of it, and then under the sweet inspiration of his voice the audience listened with breathless interest."

Every body would forget the small ideas of sectarianism and the hearts of Christians rising far up above the feelings of sect would enthroned themselves on a higher plane of devotion.

Mr. Moody says that a Christian without the spirit of forgiveness in his heart is like a house without a door to it; nice to look at but of no practical benefit.

There are numbers of cold and luke-warm Christians everywhere in the world. Their lights are out but under piles of ashes the warm coals of Christian belief still linger; these men get away these ashen piles from their souls and enable those dormant heat coals again to glow with glorious fervor.

Mr. Editor, did you ever see coffee settled by an egg? As all the coffee dregs cling around and stick to the egg, so does the scattered elementary substances of the debris of Christianity come out and cling to these gospel workers. Messrs. Moody and Sankey are traveling gospel colleges passing through the land. They call up attention to gospel matter, Sow religion by all waters and in all hearts and prepare the way for the garnering in of members to the various churches where they have partialities.

T. E. TATE.

ELDER L. BALL.

This brother, State Evangelist in the work of the Convention, arrived here in Louisville, Winston county, February 13, with only a day or two's previous notice of his coming, to visit the churches of this Association in the interest of State work.

Coming just at the first brief letting up of severe winter weather, and while we were yet in winter quarters, he took us by surprise. We soon saw he evidently meant business. He preached on Sabbath, next day twice, and at night after till Friday, getting at once the ear of the people and holding interested attention to the last. At my suggestion, he took no public collection, but talked freely of his work and the duty of giving and doing for Christ. On the last day just before his leaving, I walked round with him and called on brethren and friends personally and privately for their contributions, and he received in all near \$27 in cash, being so considerable for this place that we all felt gratified. He then visited six other churches, east, south and west, and after passed through this place again, giving us another sermon at night, as he proceeded to other churches north of here. I have just received a card from him at Duck Hill, March 27, after completing his canvass of this Association, and before entering the Zion. His collections were nowhere so satisfactory perhaps as at this place, but good impressions were everywhere made, as I know they were here. He would be much more cordially welcomed on another visit.

It is not the work of a day, or even of a few days or weeks to develop properly even one church, much less a whole association of over forty churches that have practically for years been doing almost nothing for general objects.

Bro. Ball has traveled among us surprisingly for his age and the weather and roads, but he has by no means tramped the field into barrenness; however muddy, by his passing through it. Good has been done by his visit, which we pray may not be lost.

Fraternally, etc.,

W. H. HEAD.

Subscribe for the RECORD.

FROM BRO. PURSER.

[Many of our brethren will read this private note with real joy, and Bro. Purser will excuse our printing it. We love to hear from our brethren who have gone out from us—Eps.]

I send enclosed \$5 for Record to be continued to me at this office as the church called me last Thursday night, making the call indefinite, instead of for one year, and increasing my salary from \$1,440 to \$2,000.

This, too, after having sent out three colonies last year (which are now three churches) each having its own pastor.

Our new house is the most convenient house of worship I ever saw. Our congregations are good. I mean large, and we have assemblies nearly every Sunday, many of them by letter, of course, but some by experience and baptism are coming in all along. I am looking forward to the meeting of the State Convention here next July, and hope not only to see you, but many of my dear brethren from Mississippi with whom I have spent so many happy days.

D. I. PURSER

BIRMINGHAM, Ala., March 26, 1886.

MCCOOL, MISS.

After expressing my sympathy for you in your great trial and misfortune, I am glad to see you come out of the fire so much improved. A great many of us layed the Record before. We love it better now.

I wish to say through the Record that Bro. Ball has just finished a noble work in the Louisville Association. It would have been better if the people had attended his appointments. I have witnessed a great many collections but I never witnessed one where the people were more wrought upon by the plain truth than at Bro. Ball's appointment. He made us feel like doing better for the future. I believe Bro. Ball's work in this Association will bring forth much fruit in the future. May the blessings of Heaven rest on this consecrated Brother.

I will now give a little outline of my work. I am preaching to four churches and three wayside places. My churches are moving along moderately well. The four churches to which I am preaching agreed to pay \$80.00 to the Convention Board during this Associational year. We have, to the present, paid \$62 leaving eighteen dollars behind. I expect to collect a part of the eighteen on this round of appointments. I feel sure my churches will pay their pledge and I hope more.

I wish to pay something about my wayside appointments. I preach at Weir at night after preaching at Beulah.

Weir is a thriving little town on the C. A. & N. R. R. The Methodists and Presbyterians have church organizations there.

I preach at two school-houses Sabbath evening. They are both some distance from a church. These appointments are well attended and they seem to appreciate preaching so much that I am glad when the time comes to go to those school-houses.

W. H. H. FANCHER.

EASTER MUSIC
THE RISEN CHRIST.

AN EASTER EXERCISE,
BY J. E. HALE.

This consists of a beautiful and instructive responsive service, a portion which is interspersed with appropriate music, to complete Easter Exercise for Sunday Schools, 16 pp. Price 5 cents each, or 50 cents a dozen by mail, postpaid; \$1.00 a hundred by express, not prepaid.

Send for our complete lists of Easter Music, Free.

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Peterson's Cotton Seed per bushel \$1.25 by mail
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Subscribe for the RECORD.

Be Warned

in time. Kidney diseases may be prevented by purifying, renewing, and invigorating the blood with Ayer's Sarsaparilla. When, through debility, the action of the kidneys is perverted, these extract and the blood of its most constituent albumen, which is passed off in the urine, while worn out matter, which they should carry off from the blood, is allowed to remain. By the use of Ayer's Sarsaparilla, the kidneys are restored to proper action, and Albumenuria, or

THE BAPTIST RECORD.

Since its baptism of fire has entered upon its Tenth Volume. In all its history, it has boldly and fearlessly advocated Bible truth as understood by the Baptists. While doing this it has always been conservative, eschewing controversy, save where the interests of truth demanded it, and urging

PERFORMANCE OF DUTY.

Rather than an interminable discussion of those questions which minister to strife,

Being called into existence by a committee of the Baptist State Convention of Mississippi it has ever been the firm friend and zealous advocate of those objects, constituting the

WORK OF THE CONVENTION.

Steadily it has grown in the affections of the Brotherhood until now it enjoys a warm place in the hearts of the Baptists of the State and in many hearts in the Louisiana Baptist Brotherhood. It may now be regarded as upon a

SOLID FINANCIAL BASIS

And as no longer an experiment. To make it a paper of which the denomination in the State may feel justly proud, it only needs (1) The hearty co-operation of its friends IN INCREASING ITS CIRCULATION; and (2) CONTRIBUTIONS TO ITS COLUMNS from the many good brethren in Mississippi and Louisiana and elsewhere, who can write well.

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